643 Hence the following beliefs, to which the common people have given credence up to now.

644 In principle, in the old days the sovereign was not permitted
855 to see his heir. The child was entrusted to the care of reliable men and raised far from his father, who occasionally was brought pieces of string which had served to measure the height and waist of his future successor. In order to judge the development and strength of the young prince, the king imprinted the outline of his own foot in a basket of sorghum flour. This was brought to the crown prince, who in turn left in it the imprint of his foot. The basket was returned to the king, who never lost interest in the physical development of his child.

Bows were later sent to him so that he might try his strength. The heir was considered worthy of the throne on the day when he was able to string his father's bow, since now he had become as strong as his father.

643 The last verifications were made. It was necessary to make
762 sure that the king's garment fitted him perfectly, and that the imprint of his feet matched exactly that of his father's. The latter, on the other hand, having grown old and noticed that his beard and hair were greying, (yamez' imvi), decided himself that his time had come. He immediately called his confidants and made known his last wishes. "I am going to depart (gutabara); there are only a few moments left to me. You shall see to it that my son rules (kwimika) in my place. You shall obey him in all things"....

The same evening the appointed sorcerers presented him /516/
[278] with hydromel (inkangaza) in which they had mixed a violent poison, purchased, it is believed, on the shores of Lake Victoria, where it was prepared with putrefied crocodile flesh.

The king went to sleep and never awakened. "He has drunk" (yanyone), as they said in official terminology, or else "He has departed" (yatabaye), he has rejoined his ancestors, the Liberators, who saved the land, "He has ceded the throne" (yatanze), "The sky has fallen" (ijuru ryaguye), for such are the expressions still consecrated by usage and used to proclaim this serious event.

9: Maquet E-5 (1949-1951) 1961 FO42 Rundi FO42

woman's divorce was not yet completely settled (i.e. if the exchange of marriage-gifts and counter-gifts had not taken place), the former husband was still regarded as a pater of the child and the genitor had to pay him the child-wealth, if he wanted to have the child.

My male informants affirmed not to know of any contraceptives and they did not think that women knew better. In Ruanda culture, they would probably have been used exclusively for premarital relations. One informant, however, stressed the fact that too many pregnancies were bad for very poor people not having enough cow-milk and goat-milk to give to their babies, who then often died from malnutrition or from intestinal diseases (goat-milk was regarded as vermifugal). A certain herb called *umuhoko* was known for its abortive effects and used sometimes by pregnant unmarried girls with the help of their mother.

(*d*) *Socialization*

The young Ruanda spent the first years of his life in his mother's compound. There the first stages of the long process of his socialization, which was completed only after he had achieved marriage and parenthood, took place.

In matters of education, as in others, the supreme authority in the compound was the father. The paternal uncle could discipline his nephews and nieces only when they were in his compound or when the father was not present. His role was that of a substitute for the father. The maternal uncle had no authority except where the bride-wealth had not been paid. The mother had no authority of her own and had to be backed up by the father. It is clear, however, that in everyday life and particularly when the children were young, the mother was a disciplinarian and the main agent of socialization.

The training for the different activities expected to be mastered by any member of his caste began early for the child. From weaning (when they were about two years old) to the age of five, children were supposed to be clean, quiet, and not to wander far from the compound. Not later than five years old, children began to collect wood, to carry water, to watch goats and calves. A ten-year-old boy was taught how to handle a hoe and worked with his father in the fields. A girl learned how to light a fire, to brush, and to carry out the household duties of a woman. Boys from twelve to ooo

10:Albert E-5 (1956-1957)1963
FO42 Rundi FO42

Women of Burundi: A Study of Social Values

Many children represent happiness for both men and women in Burundi. Women adore babies, and a pregnant Rundikazi is a happy woman. Only very rarely do women go into the bush to look for the medicines that cause miscarriage. (For unwed mothers, the motivation is obviously different). It is not possible to find a Rundikazi, even a great-grandmother, who will admit that she is *umukechuru*, a woman beyond the age of child-bearing. A woman who is sterile, or who has had only one child and never again conceived believes that she has been cursed by her paternal aunt or is the victim of witchcraft. Some women produce Gargantuas, children they have carried for 11 months, or 15 months or even two years. The Rundi are by no means ignorant of the biological cause and signs of pregnancy.[16] They simply refuse to acknowledge any other alternative conditions than pregnancy or nursing mother. It is also not for a lack of knowledge of the biological facts that men have no interest in the biological paternity of their children. If a brother or cousin is the biological father, this is no more than is to be expected. If it is a stranger who has got his wife with child, he has made the husband a free gift. The father does not reproach his wife if she has conceived during one of his long absences from home, nor is he at all prejudiced against those of his children who have been fathered by other men, when the time comes to choose his heritor.[17]

Among the princes and the Tutsi of the very good patrilineages, the mother does not take care of the children except to nurse them. A governess, a woman from a family only slightly lower in the social scale than that of the child, looks after it. At present, the wealthy send their school-age children to European schools far from home. In the past, young adolescents were sent to be brought up by princes and princesses. Among the commoners, an infant is with its mother day and night. He is carried nude on her naked back and nursed at the first whimper. The mother plays with her baby, especially with her son, tickles it everywhere, and talks baby talk to it. She adores her baby, but the moment she finds herself pregnant again, she immediately weans her child. The child, who is probably between 18 and 24 months old, is abruptly separated from his mother. He is handed over to a brother, a sister, a grandmother, to anyone who will have him. Sometimes, the grandmother or a grown-up sister will permit a newly-weaned child to suck at the dry breast, but soon the child is put on the ground to crawl about, to play, and to learn that life is hard. It is not surprising that the mortality rate of newly-weaned children is very high.

If there has been a divorce, the departing wife takes with her

586 the child she is still nursing but leaves the older children with their
855 father. Once weaned, the child is sent to live with its father. The paternal grandmother or one of the father's wives will bring it up.
[587] If the divorced woman remarries and is again pregnant, she sends the weaned infant to his father with no visible regrets. If she is not pregnant, or if she has occasion to speak of her children by her divorced husband, she will express misgivings, for children are rarely kindly treated by a stepmother. She is also unhappy because she no longer has her daughters to help with the work. Moreover, it is nice to have children in the house so that one will not be lonesome. It happens very often that a woman who has many children will send a two or three-year-old to stay with its grandmother or an aunt who is sterile. Little children are really very much liked.

858 An *umuzungu*, an outsider, may be somewhat confused by the
862 typical Rundi combination of pragmatic considerations with very
593 tender sentiments. It seems a little paradoxical that Rundikazi love the infants they are nursing but pay no attention to children who have been weaned, except to wait for the day when they are old enough to work. In effect, weaning ends the only period of privilege
858 and pleasure before full maturity. The life of young people is a long
593 night of servitude under the exacting supervision of father and mother. In daily life, children have no importance as persons. The inferiors of their parents, they are treated as inferiors. Excepting in
[556] very wealthy families, they do not have enough clothing or blankets against the chill of their mountainous country. Children may go to bed without dinner, if the father and mother have eaten all the food or have simply forgotten about them in the midst of a quarrel or a party. Clever young people, nevertheless, learn how to profit
593 from the conflict of jurisdiction between the father and the mother.
[861] Both have the right to order the children to work. If a son disobeys his father, he will be punished by a beating or by being deprived of his dinner. An indulgent mother may very well give food secretly to her unfortunate child. If a boy disobeys his mother but he has worked well for his father—for example, he has taken good care of the cows, but he has refused to go for firewood for his mother—the father will not allow the mother to harm the boy. She will have to wait for revenge on the boy until her husband is away from home. The son, if he is intelligent, will find a way to make her forget her anger. Or, he may take refuge with his paternal aunt or grandparents, who are obliged to offer him asylum against her anger. A
[603] young girl cannot go for protection to her father, and she can avoid her mother's punishments only by putting herself under the